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THE USE OF CREEDS IN WORSHIP.

PROFESSOR BENJAMIN W. BACON.

THE ethics of creed subscription is a question which has increasingly agitated the English speaking churches on both sides of the Atlantic, and must continue to agitate them increasingly in proportion as the standards to which subscription is required become more flagrantly outworn. Even those who make broadest application of the principle of tacit understanding, feel the sting of Martineau's reproach that it should be considered rather a compliment to a clergyman's intelligence than an insult to his honor to assume that he has no real belief in the Thirty-nine Articles. But if American Episcopalians are somewhat better off than Anglican churchmen, the advantage is offset in other sects. If in England Congregationalism still loyally holds to its birthright of creedless liberty, in America probably more than half the churches of this order have repudiated, since the period of the Unitarian schism, their ancient principles. The unenviable restrictions of their Presbyterian brethren, who impose subscription to the Westminster Confession on their clergy only, has seemed to them not enough. Assent to a creed must be required of every candidate for admission to membership on confession of faith! Far different is the spirit of the Cambridge Platform, wherein not only was no creed embodied, but the practice of requiring assent to creeds from candidates for membership is expressly deprecated. The result of this departure from primitive Congregationalism is the anomaly of innumerable inconsistent local creeds often adopted by party vote, and even changed in the individual church from pastorate to pastorate, if not from year to year. Hence the extraordinary spectacle sometimes witnessed in the same church on the same occasion of some sitting as mem-

bers who opposed the new concoction on express ground of their disbelief, others admitted or excluded from membership on the basis of assent to or dissent from the creed of the majority, while a third group become members without this requirement, by letter from churches which have a different creed or no creed at all! Without the Thirty-nine Articles we have provided ourselves in our American churches and educational institutions with plenty of material for self-stultification and jugglings with conscience in the matter of creed subscription.

But we are not now considering the use of creeds as tests of regeneration in the applicant for membership, or of orthodoxy in applicants for the teaching function, be this wise or unwise, moral or demoralizing in its results. Some of us, institutions and individuals, in this respect were born free, and have never sold our liberty; some have achieved it at a great price. We who are in this condition have as great regard as any for the historic creeds of the Church universal, both as landmarks in the world's apprehension of the significance of the everlasting gospel, and as practical aids to catechetic instruction in the outlines of theology; but we insist that more trustworthy evidence both of regeneration and of fitness to teach is obtained from the candidate's spontaneous expressions by word and deed of his own thought and life. We also believe that the effort to obtain conformity to a written standard is injurious, in proportion to the immobility of the standard, and the susceptibility of the candidate to pressure. An attitude such as that reflected in ancient Congregational symbols and practice, precludes any question of the ethics of creed-subscription; for creed-subscription can but seem an abuse whose domination of a century must inevitably, and soon, give way before the growing evidences of its destructive, divisive and demoralizing effects. But the question whether creeds should be discarded altogether will also be precluded. Such a proposal will naturally appear the reaction of extremists against a real abuse; but carried to this degree it would logically involve abolition of all instruction in doctrinal systems, long or short. Abolition of creeds from catechetic use is as absurd as abolition of systematic thought on religious subjects. The really practical question for consistent Independents will be that involved in their use in worship. It will be substantially this: Does not the

same conscious discrepancy between my individual doctrinal convictions and the given formula, such discrepancy as forbids me under penalty of an outraged sense of honor to give assent as the condition of position or salary, forbid me also to take part in the recitation of the catholic creeds in worship? Conversely, if Christians generally can without reasonable objection "make common confession of their faith" in terms which to no single one of them mean what they were originally intended to mean, does not the same principle apply in the case of applicants who give assent to obsolete formulations of the faith?

The plausibility of this objection to the liturgic use of creeds is derived mainly from a failure to distinguish between a unifying act of fellowship in worship, and an individualizing act of definition, and differentiation. In the case of creed-subscription the candidate stands isolated and the question put is virtually: "Do you, N——, accept this statement as an adequate and true expression of *your* essential religious belief?" In the case of creed-recitation as an act of worship the question which every honest participant should ask himself is this: "Can you, N——, honestly take part in the recitation of this symbol as an adequate and true expression *of the faith of that historic body with which you would be in fellowhip?*" It is obvious that the creed I may be willing to join in as the expression of my church's belief is one thing, and that which I subscribe as the expression of my personal religious conviction is another.

And yet it should also be apparent that while the limits in the former case are necessarily much wider, they are not altogether removed. Instinctively the Church has shrunk, individually we ourselves would shrink, from the idea of putting to a liturgical use any creed of modern manufacture. Excellence from the standpoint of correspondence with the latest, most orthodox and most scientifically theological system of belief is not the attribute sought in creeds for use in worship, because in worship the object sought is not close definition to the exclusion of dissent, but breadth and simplicity to the attainment of consent. If then the creed be propounded in the spirit of inclusiveness it should be construed in the same spirit. Those who dissent and those who assent are assumed to be seeking in common the simplest expression of the common faith compatible with historic

truth. For it should also be remembered that in "making common confession of our faith" the fellowship sought is not merely with our own generation, but with "the noble army of martyrs" (confessors) of the past and of every generation. Therefore we turn before all other formulas to that most ancient baptismal symbol of all, the so-called Apostles' Creed, relic of the second century, which if it had once a polemic significance against the Docetic heresy, has now lost it as completely as the heresy itself has disappeared. True there is scarcely a living Christian today who can utter that creed without consciously or unconsciously altering its historic sense. Of all that read these lines there will not be one who believes that Jesus "descended into hell, rose again the third day, ascended into heaven and sitteth on the right hand of God the Father, from whence he shall come to judge the quick and the dead" in the pre-Copernican sense the words were certainly intended to bear. If there is one who thinks he believes in the "resurrection of the body" it is probably by virtue of a convenient mistranslation of the last word into a harmony with Pauline doctrine which neither the creed itself nor the second century fathers admitted. The original has "I believe in the resurrection of the *flesh*." But paradoxical as it may seem, these obsolete senses of the creed are rather advantages than disadvantages for liturgical use. They emphasize the fact that the "one faith" of East and West, past and present is "not of the letter but of the spirit."

Our difficulty, however, is not with the clauses whose sense is obsolete for all, but with those whose literal sense is obsolete for some, but not for others. There are probably an increasing number who cannot sympathize in its intended sense with the clause "who was conceived by the Holy Ghost, born of the Virgin Mary." Shall these stand silent with downcast eyes while the living Church voices in the ancient words the faith of the historic brotherhood? If utterance comes only with qualms of conscience, then, yes; a thousand times, yes; for here certainly "whatsoever is not of faith is sin." But why need it be so? Not only the creed but the Te Deum, the Hymns of David, of St. Bernard, of Luther, all expressions of the common faith are full of expressions which have passed through all stages from the vital to the obsolescent and finally the purely symbolic sense. Must the lat-

ter use be interdicted until all have come to agree upon it? If so no ancient ritual can survive. If this act of fellowship in worship is not to be abandoned the participant of "advanced" views must find an expression of his fellowship in the common faith which does not at the same time violate his sense of candor and truth.

But what method can be better for such a purpose than hearty and sympathetic participation in utterance of formulas of the faith that are to the participant true in essence though obsolete in form, as an act of fellowship in worship, *if, and on condition that,* this confession in worship be accompanied by such full and frank and candid expression on occasions suitable for explanation of difference, that none can justly say he has been misled?

Are we prepared to exclude from the fellowship of the faith all that increasing number of genuine and intelligent believers to whom the clauses of the Creed on the Virgin birth are obsolete in their literal sense, and who rest their faith in the incarnation where it rests for Paul and the Fourth Evangelist? Surely no more than we are willing to discard from use the Apostles' Creed itself, because no two of the worshipping congregation mean it in precisely the same sense, and not one in the sense of its author or authors. We are able to sing together "To thee cherubim and seraphim continually do cry, Holy," and do not find it needful, except to children, to explain that we have no real belief in the praises of griffins and dragons, except as symbols. More explanation may be required in the case of a belief which to many is still vital, but the principle is the same. One may properly express sympathy with the essential content of the clause "Who was conceived by the Holy Ghost, born of the Virgin Mary" without admitting the historicity of the opening chapters of Matthew and Luke, if *on the point in question* one does heartily agree with the point of view of the creedmakers as against that they antagonized, and does take reasonable precautions against misunderstanding. The views antagonized are those which were variously expressed by the Docetists, Adoptionists, Cerinthians, Marcionites and innumerable other Gnostic sects, and to which the primitive form of gospel tradition as represented by Mark and the references of Acts gave an easy handle, that Jesus became the

Son of God at his baptism as the temporary "receptacle" of a divine aeon or spirit. As the two later gospels based on Mark carry back the sonship and indwelling of the Spirit to his mother's womb, thus vindicating for the historical Jesus in his whole manhood that divinity which the Gnostics of all schools sought to dissociate from the Jesus of flesh and blood, so does the Apostles' Creed also. Here we find conspicuously interjected into its declaration of faith in the Redeemer the clauses which specially emphasize those elements of his career which had been repudiated by the heretics. This Christ of the Church was no mere emanation which had made the Man of Nazareth its "receptacle" from the baptism until just before the passion. He was the Son of God in a special sense from his mother's womb, the same who from his birth was "called holy, the Son of God" (Lk. 1, 35), who also really "was, crucified, dead and buried; who descended into Hell, who rose again the third day from the dead, ascended into heaven, and sitteth at the right hand of God." And the Creed takes pains to add "He shall come from thence to execute that judgment" which the heretics also denied along with their rejection of the flesh and its resurrection. *Cf.* 2 Pt. iii, 4, *Ep. of Polyc.* vii., Justin M. *Dial.* lxxx.

Conviction that the infancy chapters of Matthew and Luke are principally mythical in origin is perfectly compatible with heartfelt indorsement of the religious truth they and the corresponding clauses of the Apostles' Creed are meant to convey. Certainly there need be no qualms of conscience for the believer who testifies in words that are for him but symbols of a larger truth, the essential unity of his faith with that of the witnesses of Christ in other ages, if we consider only the sincerity of his own act. And if others infer from it more than reason should allow, is not the remedy rather that the dissentient take the more pains on all suitable occasions to render full and candid acknowledgment of his "advanced" belief, than that he cease to participate in the public confession?

But because the ethics of creed-subscription do not apply to creed-recitation, it does not follow that there is no ethics of this form of fellowship in worship. To offer as such an act of worship an utterance by which our real religious convictions are not merely imperfectly set forth, but actually violated, cannot be wor-

ship in spirit and in truth, even when there is no intent to deceive. To pronounce in our day as an expression of the fellowship of the faith, the damnatory clauses of the Athanasian Creed ought to be, if it is not, an offense to the conscience of every man who has the Spirit of Christ. Not every creed can be recited in good faith by the sincere, intelligent and candid believer, however generously the principle of symbolic interpretation be applied.

It is one of the corroborations of the distinction we have drawn between the use of creeds as tests and as forms of worship, that for the latter use one may almost say, the more antiquated the creed is, the better; whereas for the former use just the opposite is true. Words which have become symbols, emptied of all the crudities of their first and most concrete sense, are the fittest vessels for the prayers and the confessions of the saints. Brief, simple, symbolic, they leave room for the new embodiments of the fundamental truth given it by succeeding ages, as the sharp, fresh-minted definitions of recent times cannot and are not intended to do. But real sympathy is not attained through mere loose play of the imagination. It is after all the historic sense which alone has the true right of appeal to us. When the sense is so mutilated as to present vague generalities destitute of real appeal to the conviction of the worshipper, this too is something else than the proper use. To this extent the worship is hollow, though it may not be insincere. And what else is the effect if we yield to the common practice of making two separate clauses of the noble utterance, "I believe in the holy catholic Church, the communion of saints." One wonders what vague idea may be dimly in the mind of those who profess beliefs in a communion of saints which is something else besides "the universal Church, the one fellowship of believers." Doubtless all sorts of beautiful and devout dreams have been dreamed, but the great article of faith, more vitally important than ever in these days of sectarianism, intolerance and division is to be understood and appreciated in the light of the splendid ideals of the past, the Commonwealth of Christ of a St. Paul, the Civitas Dei of a St. Augustine, the New Jerusalem of a St. Bernard.

Doubtless historical study of the creed will have as its first effect just that which we experience as we begin the study of

historical exegesis. The first and most striking result is that the ideas of believers of 2000 years ago were so different from ours. The second, and more abiding perception is that after all at bottom their ideas, their faiths, hopes, aspirations, were not different at all, but just such as believers of our own time feel to be the deepest essence of their own religious conviction. A little study may make one hesitate to take upon his lips formulas so ancient and at first uncouth. A deeper study reveals the fundamental identity under varying forms and makes one rejoice to make common confession of his faith with "the holy catholic Church the communion of the saints."

In essentiis unitas.
In non-essentiis libertas.
In omnibus caritas.

SELF-ACTIVITY IN EDUCATION AND LIFE.

REVEREND WILLIAM JAMES MUTCH, PH.D.

THE large share which education must have in molding character, and the important part of education which falls to the home and the church, make it needful that the great principles of education should be known to the heads of homes and churches. This is the more true since the modern forms of organized industry and machine work are destroying free initiative among large classes, and reducing that natural education which simpler conditions of society once made inevitable. The one thing which can prevent race deterioration due to loss of the power of individual initiative is a new emphasis on self-activity, that great principle of education which Froebel contributed to modern civilization.

Fundamental to Froebel's whole system is that spiritual ground which he called "Unity" or "Inner-connection." It is by that fact that, in the words of President Hall, "The root and spirit of Christianity are in his philosophy of education." Not

only did he believe strongly in the unity of all things in God as the ground of their being, but there was for him an intense fascination in every new discovery of that unity. It gave an enthusiasm to his study of nature, which he was able to impart to his pupils. He relied on the joy which that discovery gives to lead his pupils on. Father Jahn says, "He made out all sorts of wonderful things from stones and cobwebs." As a soldier he lightened the long marches by his search for specimens which he might classify so as to discover general laws. His aim was not so much to know things, as to know their inner connection. He was profoundly convinced that there was such a connection, and that things cannot be understood except as they are interpreted by that inner connection. It was ethical and spiritual realities rather than material forms that he wished to know and teach, but he recognized the importance of familiarity with the forms as a means of reaching the inner relations.

Froebel gave definite emphasis to the idea of unity which afterward became central to the whole system of evolution. He would have taken supreme delight in the inner connections established by the discoverers of that doctrine. The relations between varieties and between species are just such as made up his inner unity. The law of continuity which holds between the earlier and later life of individuals also belongs to it. This law of the twig and the tree accounts for the emphasis which he laid on work with children ; for one does not become by some sudden turn of events utterly different from what he was before. What has been must be accounted for in the inventory of what now is.

The task to which Froebel addressed himself was to open the eyes of childhood to behold inner connections and meanings of things. It was his opinion that before school age most children have been so weakened in their powers that even the best teacher cannot bring them to a normal insight. And school life often further weakens the powers which ought to be developed by education. The spoiling of the young soul is accomplished in the first place by a practice of repression and domination by elders and by those whose authority the child cannot dispute ; and in the second place, by lack of opportunity for, and systematic help toward spontaneous self-action.

Child life in its spontaneity disregards the canons of reason and ethics, and needs some kind of control until it has learned them. But the character and limits of that control, and the exact intent of it, are open to discussion. That control, for example, which is summed up in the words "stop" and "don't" with their various sanctions is scarcely better than no control at all. It puts an undiscriminating quietus on self-activity, that best of all the impulses of childhood. Coercion produces a slave on the one hand and a tyrant on the other, and it is doubtful which is the more objectionable. It is especially bad in the case of child life, because the chief value of a child's doing is not in the thing done, but in the power acquired thereby for further doing. If the motive power is furnished from without, the effect can only be weakening to the powers of self-activity. Control need not be coercion. Froebel took great pains to work out what he called a harmony between control and spontaneity. It is the old issue between law and liberty. Between the two stand good and right as referees in the contest; and when these are acknowledged by both parties, there is harmony. We do not coerce the child when he is learning to walk; we only guide and help him, and restrain him at the points of real danger. So in all things the parent and teacher are to follow and be passive, while the child takes the initiative, is aggressive and active, and thereby gives wing to his powers of organization and execution. External control gives place to self-direction which becomes self-control as fast as possible.

As for the encouragement to be given to the self-activity of childhood, what is most needed is to gain the view-point of the new education, namely, that it is a development of the character and powers of the soul rather than a filling of the memory with information. Since few people think of the need of developing powers and capacities, few steps are taken in that direction. A child's education is not supposed to begin until he is five or six years old. By that time, Froebel would say, he is mostly spoiled for all further education. But it is possible so to arrange his earliest environment and his activities as to evoke and stimulate his powers and resources.

All people feel that something needs to be done for the young to equip them for life. Common fashion agrees that it is

education that is needed. Just here lies a great delusion. The word education is given out as the thing upon which all are agreed. This is satisfying to the mind. It is voted that we shall have education. The children shall be sent to school. That matter is disposed of! If only one takes the trouble to raise the question, What is education? he will soon discover that the supposed agreement is no agreement at all. For popular ideas of education are as diverse as the notions of "cramming" and "development." People disagree even as to the age of susceptibility to education. When the power of self-activity is not thought of in connection with education, of course there is no effort to give it a favorable opportunity.

Froebel's greatest study was to find the conditions and provide the forms of activity most favorable for this development at different ages. The Mother Plays for infancy and the Kindergarten system for young children are parts of the system which he worked out with most completeness; but he laid out the system to reach the higher grades also. He caught the psychological idea, which was not so well understood then as now, that the feelings, habits, and ideas of adult life must have their beginnings in child life. Therefore the time for advantageous work in directing the springs of adult life is in childhood. As he said, "Every subject of future instruction and discipline should germinate in childhood." The Mother Play and Kindergarten are the agencies by which mothers and teachers could most definitely aid in the planting and nurture of these elements.

Every time thought or emotion germinates in a new direction in the child there is established what is known as an apperception center. Figuratively speaking there is an eye opened in the soul at that point and a hand reached out to lay hold on anything that comes in sight which is seen to be related or pertinent. Things in that line are no longer strange and foreign to him, because he has known or felt something like them before. Here again appears the inner connection. When one has established an apperception center of a particular kind, then he can see the inner connection between the mass at that center and a new thing of the same kind. That connection is exactly the difference between genuine apperception and mere sense perception. In the one case objects pass before the senses and make a certain im-

pression which may be called sense perception, but they do not "find" one. There is no special interest in them. On the other hand, when the center is established within, so that the soul awakens to the unity between what is within and what is without, then occurs the experience which is called apperception. This is an action of the self; it is a proper self-activity. The soul is no longer merely passive and receptive, but it becomes active and reaches out toward something desired. It finds joy in obtaining it and in assimilating it. Thereby the apperception mass is enlarged and strengthened, and prepared for new achievements and delights of the same kind,—for larger self-activity. This is education.

This is more than the use of the senses and the muscles. It is this inner process at which all true manual training is aimed, and to which it is subordinate. But much so-called manual training forgets this and becomes an end in itself, so losing its usefulness and its title to be called educational. The sources of power are at the center of the self rather than at its extremities. True education aims at the soul, the inner self, and only by way of that center can it reach the muscles and the senses, that is, by developing self-activity. There is no self-expression in mere activity which is motived by external stimuli. It is really not the actor that is speaking, but the master who commands him, or the circumstances which incite him. Such a process is not education. If the mind is taught only to act under the suggestion of a teacher or parent, what will it do when that is withdrawn? Will it not weakly recline on merely casual suggestions? Will it not be carried about by every wind of doctrine? It has been trained to respond to authority, not to be its own authority. It is too much to expect that with such training it will provide internal motives which shall overcome external influences, and especially that those motives shall be well chosen and firmly sustained.

Education which has in view right character and right action cannot content itself with producing semblances by means of external constraints and suggestions. Education must go beneath the outward expression, and touch the motives of expression and action. It must provide for a discrimination between motives. The discrimination must be ethical, true and

wise. It must also provide for the strengthening of the favored motives until they shall act promptly and regularly, and with sufficient power to overcome the ill-favored motives arising from within or without. This cannot be done by merely letting other people's thoughts run through the mind. That would not be educating the mind to self-activity but rather unselfing the personality. The difference might be illustrated on the one hand by the sand filter through which water is poured leaving behind no other effect than a few impurities, and on the other hand by the garden into which water is sprinkled not to run out again, but to remain and become an element of the growing vegetation. The garden growths are a type of self-activity. Growth in the soul does not result from the direct action of external stimuli upon what is within, but rather from a reflex action of the soul upon its environment. So the educator's work is mostly vain if he works by cramming and coercion. He must seek rather to so arrange activities and suggestion as to woo into action the original powers of pupils. Of course a teacher cannot make the best showing before school examiners in this way. The result is discouraging because it does not appear until the after life, when the powers now developing shall have an opportunity to reveal themselves in action. But is not that in reality the time when they ought to reveal themselves, instead of making a flash at examination time and then disappearing forever? Most teaching is content with imparting knowledge, or at the most with adding skill to knowledge; but what are both knowledge and skill worth to one who lacks executive ability—that motive power in life which sets its machinery in motion and keeps it from running down? The power to realize the inner connection between knowledge and action needs cultivating as much, and is quite as susceptible of education, as the power of knowing.

Well regulated plays of childhood define and clarify thought and emotion; they exercise the will power in deciding and acting promptly and accurately by its own authority. In the discipline of self-activity problems are given to be solved, but more valuable is the exercise of finding and creating problems, originating exercises to illustrate principles, initiating enterprises and carrying them to completion, solving the unexpected difficulties, overcoming the disposition to fall out by the way and leave

things half finished. Wherever a parent or teacher knows the importance of this discipline and has the will to accomplish it, there will be no lack of ways and means. There is a peculiar joy in originality, a delight in creative self-activity, which makes one conscious of his kinship with the Creator. To awaken this experience in young life is worth more than to impart learning. That is a stimulus to be relied on, because it is an inner and vital motive, and its pleasure is inexhaustible. It does not wear out like every external stimulus; and when one becomes thoroughly possessed by it, he is well on the road which leads to every perfection of the soul. For while self-activity is the source of efficiency in what may be called the business of life, it is even more vital to the moral and religious life. It is the habit which resists temptation, which stands alone if necessary with truth and right, which is not paralyzed by circumstances but responds to the demands of great principles, because the life of the Eternal abounds within and makes him one with God.

If education and the formation of character were subjects which concerned only the schools, the discussion might be left to educators. But they are as vital to the home and the church as to the school. The principle here set forth coincides perfectly with the view of life found in the Gospels. It neutralizes some of the false dogmatic forms which doctrine has assumed in the history of the Church. It challenges social theories and industrial systems which limit the opportunity of the individual to rise on his merit. It improves and amplifies character at its very source and root. Whatever does that is worthy of the attention of all earnest minds.

THE MISSIONARY MOTIVE IN THE NEW THEOLOGY.

RAYMOND G. CLAPP, '03.

THE last three decades have witnessed changes in theological belief so manifold and so far-reaching as to justify the claim that a new theology has arisen. Have not those who have ac-

cepted these newer views thereby lost the motive to missionary endeavor, is a question still frequently heard in our churches.

We are met immediately on the other hand by the assertion that the missionary motive never existed in any theology, old or new; that it finds its nourishment in a warm and rich religious faith, and not in any cold and arid intellectual statement of belief. True, it is not the man who thinks his religion, but the man who feels his religion, who is the most eager to spread its influence. This cannot, however, obscure the fact that the underlying presumptions of that faith, if reduced to systematic statement, would form a theology. The form of our belief, therefore, determines the effectiveness of the faith and the strength of the missionary motive derived therefrom. When Calvinism was dominant, missions languished. The new views of Wesley in England and the Hopkinsian movement in New England had much to do with the great awakening of missionary interest at the end of the 18th century and beginning of the 19th. The new theology may not be the primary source of missionary interest any more than was the old theology; but it will be a significant factor in determining its character.

Has this motive as strong an influence as the old motive has had? Most young men growing up under the formative influences of the day have settled the question practically for themselves by adopting a liberal position in theology without any decrease of missionary interest, but rather with the opposite result. Here stand also nearly all the accredited representatives of that theology and some of the leaders of our mission boards. With them lies the task of dispelling the distrust that lingers in the minds of the remainder.

The exact content of the term "modern theology" is difficult to define. The chief accusations of its opponents are, however, that it does not uphold the total depravity of human nature and inability of the ethnic religions, the material nature of Heaven and Hell, the impossibility of salvation hereafter for those who have not heard Christ preached here, the necessity of a sacrificial atonement to appease God's justice, and an inerrant Bible. Some of its accusers have themselves abandoned one or more of these increasingly untenable positions. But there are others who still hold all of them. The editor of the *Missionary Review* complains

that the liberal view "robs Hell of its terrors" and "that the whole cause of the world's evangelization is threatened."* A missionary writes, "If I believed the teaching of Prof. Smith, I should cease to be a missionary tomorrow." Drummond noted the fallacy of many, that the old theology is required for missionary work, if not for the work at home.

There is, further, the practical objection of a decline in contributions since the time these views began to spread. In this is seen the fulfillment of the rallying cry of the Andover and American Board controversies, that these beliefs would "cut the nerve of missions." This disagreement, arising about 1882 and finding open expression in the official declaration of 1886, first resulted in a decision in favor of the liberals in 1892 and 1893. 1892 also represents the high water mark of receipts. Its $840,000 was followed by a period of 10 years which averaged $142,000 less.

It cannot be denied that there has been a decline, though the inability of the churches to meet the missionary call is due not wholly to this, but partly also to the fact that the growth of the mission field is more rapid than that of the churches at home. The new theology is, however, only one of many causes; and is, moreover, of a secondary and temporary nature.

What are these other causes? The first two are ordinarily given an undue emphasis and frequently represented as the only factors to be reckoned with. The first may be specially applicable to our day; but their frequent use is due more to the fact that they are of a general nature and easily assignable as causes for all social and religious ills.

(1.) The growth of self-indulgence and luxury. A certain weight is undoubtedly to be given to this characteristic of life in general, and of our life to-day. There are always elements of society that show this weakness and the temptation is especially strong when a nation is rising into competence and wealth as is the United States. We are unquestionably laying ourselves open to this accusation and without some timely warning the future will reveal still more of this abuse of power. But we may discern a hopeful sign in the counteracting influence of a spirit of phil-

*Dr. A. T. Pierson. Oct., July, 1902; Jan., 1903.

anthropy, greater than in any other similar period of increasing wealth.

(2.) Spiritual indifference. The negative concomitant of the first. This too we may admit, though not in as large a measure.* Every age falls so far short of the ideal that it needs rebukes of this sort to tone it up. We should be careful not to confuse a change in form or mode of expression of spiritual interest with its diminution or disappearance altogether.

(3.) Another (minor) cause may perhaps be found in the wise policy, announced by the Board in 1896, of keeping expenditures within income. This alienated some bolder spirits and advocates of an unlimited faith policy, but has not had the effect it might in lessening contributions because of the Board's failure to hold to their purpose.

(4.) The exhaustion of two large and very exceptiona legacies upon which the Board drew heavily up to the last decade.

(5.) Failure of the societies to adopt modern business methods in spreading information as to the work and following up possible avenues of income. An improvement has recently been noticeable in this respect, though there is still too little attention paid to the adequate presentation of the needs to individual givers. The impending change, to remove the anomaly of the conduct of our various missionary societies on an individualistic basis in an age of combination will add still more to the efficiency of the work.

(6.) A very important consideration—seemingly self-evident, yet often lost sight of by those who have attempted to explain the situation—is the part that financial and economic crises play in reducing contributions. Perhaps it is overlooked from its very obviousness. Our secretaries, or ministers and laymen interested in the cause, have gone out in such years as 1894 and 1895 and complained bitterly of the diminutions in offerings without giving evidence of appreciating the financial straits in which the people of the churches found themselves. The report of the Annual Meeting of 1894 makes no mention of this and editorials and articles on the question seem always to overlook it! Many have not as much money at command; with others the conservative

* Pres. H. C. King, Reconstruction in Theology.

use of money to which they are compelled in business at such a time passes over unconsciously into a cautious disposal of funds for benevolence. Lack of space forbids the insertion of a chart, prepared from tables that were compiled from the Year Books and Board Reports, 1878-1902, and from figures supplied by officers of other denominational boards, and portraying the correspondence with the yearly estimates of business prosperity in the Financial Review, as well as the inverse correspondence with the figures for business failures (Duns). The financial and economic crisis of 1893 was more of a factor in the $160,000 fall of the Board's receipts than the liberal decisions of the annual meetings of 1892 and 1893. After this sudden fall receipts slowly rose till 1896, when in spite of the money stringency and uncertainty and depression of the business world, $743,000 was raised in the abnormal effort to pay off a huge debt. A reaction followed in 1897 with a fall of $100,000 in receipts. In the five succeeding years we have risen to a point higher than in any year in the history of the Board, if we consider absolute sums; or, to a point higher than any since 1892 by a comparison of per capita gifts of members.* The fact to be lamented is that it takes the donors so much longer to return to their normal amounts for benevolence than it does for them to regain their business prosperity.

(7.) The most important cause in lessening foreign missionary contributions is the greater magnitude of the home problem, especially that phase of it presented by the massing together in our cities of great numbers, an ever increasing proportion of whom are foreigners of a character that creates far greater need for philanthropic and mission work than it was the lot of our fathers to have to deal with.† Not only are the needs greater; there is also a keener perception of these needs. It has been partially through the foreign missionary agitation that we have been led to see the need of the heathen at home. No sorrow or jealousy over this need be, or is felt. "Christianity is embarrassed by being obliged to apologise for Christendom."‡ The

* 1902, $845,000=$1.28 per member; 1892, $849,000=$1.54 per member.

† The total benevolence of the Episcopal churches, which do so much institutional work, amounted in 1902 to $19.72 per member: $ .32 for home missions, $ .28 for foreign missions, and the rest for local expenditures.

‡ Dr. Little (quoting Prof. Hitchcock), American Board Sermon, 1890.

home societies per centage of the total gifts of the churches averages for the last eight years 50.1%, and for the previous seven years only 46.6%. But even more of an outlet for this increased recognition of home work has been found in gifts through other channels.* An accessory cause promoting home giving is to be found in the decline of denominational lines and the consequent broader scope of our benevolences. We have perhaps swung too far in the re-action ; but we can at least rejoice that there is not as much of that sectarian pride which led many church members to think so much of making all their benevolence show on the books of the church.

The decline is not to be laid at the door of the new theology alone. It must be admitted, however, that the rise of more liberal ideas in theology is in some measure responsible. An enthusiastic adherent of a new view is apt to lay too much stress upon its novelty, thereby creating a prejudice against it and a fear of its consequences in the minds of those who who are bound to the old. This is, however, a mere phenomenon of transition and is, moreover, of a secondary character inasmuch as it is due to a misunderstanding of the true bearing of these newer views upon the missionary motive. As these views of man's character and relation to God, of salvation, and the Bible come to be appreciated in all the fulness and richness of their content, and, above all, as the personal Christ comes to be known more intimately, the incentive to missionary effort will become even more evident than formerly. The legacies, which may be taken as representing the older generation, show a large decrease in recent years, while the gifts from the living have the same average for the last five years as for the preceding fifteen years.†

(1.) One who does not believe in the total depravity of the heathen and equal guilt of the ignorant and instructed does not necessarily fail to recognize the wickedness and misery that do exist. He sees an opportunity to economize his efforts in lead-

* L. C. Warner, ibid. p. 414. Also Cong. Jan. 11, 1902; "Pledges to pay in installments (to meet conditions imposed by large donors to colleges) have mortgaged the benevolences of the churches and societies for years to come."

† Gifts to Board (av. per church member) { with legacies, '83-'97 $.1.37, '97-'02 $1.02
" " " " " { without " .87, .87

ing these brethren to our Father through utilizing that which they have already discovered in their search for him. When he thus admits that the religions of these other peoples are not wholly worthless and impotent to lead to God, there is involved no degredation of Christianity, but only a clearer perception of the superiority of the Way of Jesus.

(2.) There can be no doubt that the vivid painting of the delights of heaven over against the terrors of a literal hell of fire exerted a powerful influence for missions in earlier days.* The spirit of love is found in many places in the preaching of those days; but in comparing the sermons before the Board during the greater part of the century with those of its closing years we gain the impression that the motive of the former was fear and that of the latter love. Sympathy has to do not with the present ill-plight, but with the future misery of the pagans. The mere physical heaven and hell cannot give Christ's words as much effectiveness for us as a realization of the importance of harmony of spirit with him and the spiritual loss that results even now without that. We look to a salvation which is not mere personal safety with ample provision for all our wants, but an introduction into moral fellowship and spiritual service with God. Why should we deprive the heathen of a knowledge of this salvation?

(3.) Shall we have no interest in the heathen, if, not having known Christ on this earth, there still is a chance to learn about him in the life to come?† Salvation begins in this life and we must recognize, too, the largely decisive character of the life here in any case. The true Christian disciple will not stand by and see the blessings of the Christian life withheld from them for the time that now is.

(4.) A missionary to-day does not believe that to have a message it is necessary to harp upon the wrath of God, appeased only by the sacrifice of Christ. He does go out, however, persuaded of the love of God and filled with that love which made

*"The awful tramp of the Chinese, four abreast, moving in endless procession, so many a minute dropping into Hell." Sec. Treat. cf. Am. Bd. Sermons, 1813, '14, '35, '67, '82, '86.

† Foreign missions themselves give rise to this very faith; how else answer the solicitude of converts for deceased relatives and friends who have never had the opportunity of hearing of Christ? e. g. *Andover Rev.*, May, 1888, p. 527.

the Father ready to suffer and sacrifice himself in Jesus to win back his wandering children. This is the great positive message of the new theology. The emphasis upon doubts and negative statements betokens lack of assimilation and is seldom seen when a man has become absorbed in the practical work of lifting men out of the lives of darkness, and sin, and misery, into the light and purity and happiness of life with Christ.

(5.) His message is simpler and plainer, freed to a large degree from the human elements of error in the Bible, and rests upon authority all the more binding for being of the spirit and not of the letter, and having as its warrant not merely the tradition of the church bidding him accept it unwillingly, but also the inner assurance of the spirit of truth from the Father above. One of the strongest missionary motives is the consciousness that Christianity has the best that can be offered to mankind. Sincerity in proclaiming this has driven other missionaries than Bishop Colenso to the more liberal interpretation of Scripture.

Positively stated the elements of the missionary motive in modern theology are: (1.) The belief in the Fatherhood of God and Brotherhood of Man. However much of danger the editor of the *Missionary Review* may see in this, no one who is in vital touch with the young life of the church can fail to detect the wonderful drawing power it has over young men to lead them into the foreign service. (2.) The spirit of love in place of the spirit of fear. (3.) A primary interest in salvation for this world. Then will the call to immediate endeavor be all the more pressing; then will our converts be ready to partake of the salvation to come with larger capabilities to enjoy it. (4.) Simplicity of message in the story of the historic Christ and his life of service for men—the outcome of Biblical interpretation, and the personal relations with him fostered by modern theology.* Many of the leading exponents of the newer views are among the strongest of our present missionary advocates. Obligation is most keenly felt when it is the outcome of personal relations. Back through the maze of ecclesiastical and apostolic tradition to the real Christ, and we shall not listen in vain for his voice to bid us carry the glad tidings to all our brethren.

* "No more doctrines; Japan wants Christ," native pastor to H. Drummond. Life by G. A. Smith, p. 433.

Not the gospel of fear, but the gospel of love; not the earthquake or the fire, but the still small voice; not the trumpet of the death-angel, but the tender voice of the Lord, calling to a life of service with him—shall urge us on to missionary endeavor. Truly modern theology is not in the history of missions a retrograde movement, but one more step toward that

"one far-off divine event
To which the whole creation moves."

It is the privilege of those whose eyes have been opened to this nearer view of the Master to perceive clearly for themselves the missionary motive therein and exemplify it, and to be ready to make it evident to others that the halt between the old and the new may be for them as brief as possible and the less of a hindrance to the progress of His Kingdom.

NOTES ON RECENT BOOKS.

PROFESSOR FRANK C. PORTER.

THE autumn has produced some noteworthy books by Yale Divinity School graduates; indeed if we were choosing without reference to our special interests, I do not know that we could find three more significant new publications in American theology than these that we may claim as our own.

There are some books of which the best review will consist of quotations, and I am inclined to think that Mr. Chapman's book is one of these.* The message of the book and something of its distinctive quality as well can be gathered from these summary sentences: "Christianity is not a completed system gloriously fashioned after the similitude of a temple, but an organism instinct with the power of an endless life. Its helpful application to the affairs of men depends less upon the discovery of some architectonic plan, than upon acquaintance with the power and

* *The Dynamic of Christianity. A Study of the Vital and Permanent Element in the Christian Religion.* By Edward M. Chapman (B. D. Yale, 1890). Boston, 1904. $1.25.

principle of its development" (p. 21). "The secret of a rational theology and a practical religion lies in the possession of a principle of life, resident in the world and especially in man; rational in its ways and means of working; and purposeful, to this extent, at least, that its outlook is manifestly, even though sometimes mysteriously, upon the future" (p. 131). Scientific thought is not now willing to separate the principle of life and development from the universe in which its power is manifested, or to think of this power as other than rational and essentially personal. It is natural, therefore, that "we turn to the Christian religion to inquire if there be any corresponding principle of power immanent, resident, future-regarding, purposeful, and rational, working by means of imperfect instruments upon obdurate material for the attainment of large ends by means of a process of development. I believe that we find it in the often misunderstood and generally neglected Doctrine of the Spirit" (p. 141). In the following chapters Mr. Chapman presents the conception of the Spirit in the teachings of Christ and of Paul; its place in Christian history and experience; and some of the results in our Christian thinking and doing that would follow from a free use of this principle. These results may be described as unifying and vitalizing. The Spirit is the one divine thought and divine energy in the universe, and the recognition of its presence and power leaves no room for dualistic divisions and contradictions in our views of religion and of life. The author is generous in his recognition of the genuine presence of the Spirit in various and even to us uncongenial forms. He never allows us to forget also that this Spirit which he would make the ruling and unifying idea in our thinking, is a force as well as an idea, and that its dominance would produce no less radical transformations in our lives than in our theology. The book is an earnest effort, sincere in its thought and skillful in its form, to gain and state in principle a theology that shall be thoroughly rational and in harmony with all our knowledge, and at the same time effective in producing a positively Christian conduct and character. To this two-fold purpose the great Biblical word Spirit especially as it is interpreted by Paul and John, is wonderfully adapted, and may, one feels sure, perform a great service, intellectual and practical, for our age.

If the word is to have a new use and perform a new service it should be fully understood; and it is a striking coincidence that the book just reviewed should be followed immediately by another book, also by a Yale Divinity alumnus, in which the history of the use of the word throughout the Biblical period is carefully traced.* The book rests on a foundation of thorough critical scholarship. The history that it tells is most interesting and significant. The different stages in the development of the conception of the Spirit are carefully distinguished and set in order; the period between the Old Testament and the New is adequately covered; and the discussion is enriched by many excursions into the field of comparative religion. The last stage in the biblical development of the idea is that of "the unification of all the religious life under the Spirit," or "the idea that the entire religious life originates from and is guided by God acting immediately on the human spirit;" and beyond this no progress is conceivable. "In biblical literature itself, then, the conception of the Spirit reaches its perfect end." Professor Wood's book is an important contribution to Biblical Theology, and should help also to secure for the conception of the Spirit a better understanding and a more adequate use in our own religious thought and life.

Professor Bacon's book on the Apostle Paul† consists of ten lectures recently given in Providence and in New Haven. Their publication will be heartily welcomed, and will supply an evident lack in our literature. There is need of such a review and reconstruction of the story of Paul's life and such a summary and historical estimation of his letters as are here given us, on the basis of a thorough criticism of Acts in the light of the Epistles, and with a sympathetic appreciation of the character and achievement of the great Apostle, and his place in the history of religion. The book is written with the zest and directness of style that belong to spoken discourse, and one recognizes in this the compensating advantage of adhering to the lecture form,

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* *The Spirit of God in Biblical Literature. A Study in the History of Religion.* By Irving F. Wood, Professor in Smith College (B. D. Yale, 1892). With an Introduction by F. C. Porter. New York, 1904, pp. 280. $1.25.

† *The Story of Paul. A Comparison of Acts and Epistles.* By Benjamin W. Bacon. Boston, 1904. pp. 392. $1.25.

and sacrificing to it, as the author wisely does, the introduction of critical details on all disputed points. It is in the best sense a popular book in that it makes the results of scholarship available in a positive and interesting form, to those who do not wish and to those who are not able to follow the processes. But it is also a book for scholars, for it is full of independent judgments and stimulating suggestions.

In connection with this book I must at least mention the appearance of an important book on Paul, in Germany.* The author can say in introducing it that it is the first attempt at a comprehensive scientific work on the Life of Paul to be undertaken in Germany since that of Hausrath, almost forty years ago. We shall hope for an estimation of this work in some later number of the QUARTERLY.

Old Testament Theology has been recently enriched by two important works in English, the long expected text book by Professor Davidson in the International Theological Library,† and the article on the Religion of Israel, by Professor Kautzsch of Halle, in the Extra Volume of Hastings' Dictionary of the Bible. The article would make a volume only a little smaller than Dr. Davidson's book, one being a little in excess and the other but little short of 200,000 words. They may, therefore, be compared as two treatments of the subject on substantially the same scale.

The problem of constructing a text book on Old Testament Theology is admitted to be a difficult one. Leaving aside the old, to us impossible, conception of a Biblical Dogmatic, there are still three distinct efforts which may with equal rights claim to fall within the sphere of Old Testament Theology regarded as a historical discipline. One is the study of the theology, or better the religion, of the various books and writers of the Old Testament, Isaiah, Deuteronomy, Ezekiel, the Psalms, etc. A second task is to study the origin and historical development in Israel of various great subjects of religious faith and reflection, such as

* *Paulus, sein Leben und Wirken.*, von Prof. Carl Clemen. 2 Vols. Giessen. 1904. pp. 416 and 339. M. 15.

† *The Theology of the Old Testament.* By the late A. B. Davidson, D. D. Edited from the Author's manuscripts by S. D. F. Salmond. N. Y. 1904. pp. 553. $2.25.

the idea of God, of Sin, of Redemption, of the Future Life. A third attempt is to tell a consecutive and comprehensive story of the religion of Israel, a history of Israel on the inner side. This involves some sort of union of the first and second tasks, and also raises various additional problems. Sometimes the theme will be individual men or books, sometimes it will be ideas and their growth, sometimes it will be popular usages or beliefs, below the surface of our records, sometimes ceremonial institutions in their developing forms and meanings, or other phenomena in which the spiritual life of a people is revealed. Kautzsch's treatment is of this third sort, and it is a notable attempt put together in an orderly way the diverse elements of Israel's religious life, and to give a true picture of that religion in its historical beginnings and growth. The work with which it can best be compared is the *Alttestamentliche Religionsgeschichte* of Smend. Kautzsch's order of treatment well illustrates the nature of this third method in Old Testament Theology. I. Traces of a pre-Mosaic Religion of Israel. II. Founding of the Religion of Israel (Jahwism) by Moses at Sinai. III. The Religion of Israel in Canaan in the pre-Prophetic Period. Under this heading fall such themes as the Conception of God, Syncretism between Jahweh and the Canaanite Baal, Organs of Genuine Jahwism (Priests, Prophets, etc.), Culture and Manners, Anthropology, and Theory of the Universe. IV. The Period of the Writing Prophets down to the Exile. Here Kautzsch does not, like Smend, take up the individual prophets in order, but distributes their teachings under such general topics as the Forms of Revelation, Forms of the Prophetic Message, Contents of the Prophetic Message (God, Israel, Morals, "Messianic Prophecy") and the Development of Israel's Religion during this period. V. Ezekiel. VI. Deutero-Isaiah. VII. Remaining Exilic and Post-Exilic Prophecy. VIII. The Priests' Code. IX. The Religious Lyric and Elegiac Poetry. X. The Wisdom Literature.

What now is Professor Davidson's method? Of the three tasks just outlined a cursory glance would suggest that he has chosen the second, for his main divisions are doctrinal. The Doctrine of God—his Names, Nature, Spirit, and Attributes—and the Doctrines of Man, of Redemption, and of Last Things,

are the themes of which he treats. But does he treat these subjects in a historical way, or has his book the character of the old-fashioned Biblical Dogmatic? The introductory discussion of the Science of Old Testament Theology prepares us for a genuinely historical method of treatment, but I do not find in this discussion any justification of the order and method which the book actually pursues, and I fear that this want of adjustment between ideal and performance is one of the defects due to posthumous publication. Dr. Davidson must, I think, have attempted a complete recasting of the material if he had lived. It is true that the introductory chapter defines Old Testament Theology in a somewhat doctrinal way as "the presentation of the great operation of God in bringing in the Kingdom of God, so far as that operation was carried on in the Old Testament period." But he allows to stand by the side of this, as meaning really the same thing, the definition of it as "the historical and genetic presentation of the religion of the Old Testament." He affirms that it is a *historical* science; that it shows us the religion of the Old Testament not only *in genesi*, that is, in the condition of actually arising or originating, but that its progress was organic, that it is a *development*. He says that "we do not find a *theology* in the Old Testament; we find a *religion*." "Hence our subject really is the History of the Religion of Israel as represented in the Old Testament." It is especially the section on *Divisions of the Subject* that is totally out of harmony with the treatment that follows. Here he suggests two methods, (1) that of following the doctrinal headings of Theology, Anthropology and Soteriology, tracing each of these subjects step by step through the nation's history; (2) that of dividing the history into periods, and examining the whole religious thought of the people during each successive period. He prefers the latter as being the more historical. But his book does not even follow the former. It discusses, indeed, the three great topics, but with very little reference to that step by step development which his definition requires. The following section of the introductory chapter, on the *Great Historical Periods*, suggests a treatment not unlike that of Kautzsch. Then we have five pages on the *General Course and Drift of the History*. These brief discussions undoubtedly suggest Professor Davidson's ideal of a text-book on Old Testament Theology.

But the following chapters contain studies of the Old Testament teachings about God, Man and Redemption which are almost wholly doctrinal in form, and in which almost all ideas of genesis and growth are wanting. Let one compare the chapter on the *Spirit* with Professor Wood's book and he will realize how seriously lacking in all distinctions of earlier and later usage and in all effort to trace origins and development Dr. Davidson's book is. This is the defect of the treatment throughout. In spite of this defect the book shows of course the fine qualities of its author's mind and learning. Although it does not contain the historical and genetic treatment which the introductory definitions call for, it does contain a rich abundance of valuable exegetical comments and of evidences of the writer's insight into the inner quality and spirit of the religion of Israel. But the book is not what he would have written. If he had given a really *genetic* study of the themes of which he treats, his book would have been a most welcome supplement to such a history as Kautzsch so ably presents, and it could have been equally scientific in method. As it is, Kautzsch's work, which is characterized by great learning and a conspicuously judicious and cautious temper, stands on a higher plane of scientific worth.

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The readers of THE QUARTERLY will share pleasure with the Board in anticipating for our next issue an article from Professor Fisher on Phillips Brooks in his relation to Yale.

In the death of Mrs. Rebecca Taylor Hatch, of Brooklyn, the Divinity School loses one more from that group of friends and benefactors which links the new Yale to the old. A daughter of Nathaniel W. Taylor, one of Yale's most famous theological professors, Mrs. Hatch was interested in 1902 to create by a gift of $5,000 the *Nathaniel William Taylor Lectureship* in Theology. The incumbents of this lectureship have been Professor Knox of Union in 1903, and President Mackenzie of Hartford in 1904; this year the series is to be given by Professor Clarke of Colgate. Our sympathy as a seminary is extended to those with whom Yale shares bereavement in the passing home of one beloved and "full of good works."

Notable alike for significance of contents and for beauty of literary style were the Lyman Beecher Lectures delivered this fall by Professor Francis G. Peabody of Harvard, on *Jesus Christ and the Christian Character*. The gracious culture and deeply spiritual personality of the lecturer lent peculiar charm and force to his spoken words. His approach to Christ and the Christian character was by that somewhat unused path, the ethical. Building at first only upon the ethical teachings of the Master, Dr. Peabody gradually unfolded before us as the modern message for the modern age, the very heart of the Gospel, Christ the key to Christian character. That the lecturer would not stop with ethics but holds the religious life fundamental was seen in the concluding addresses upon *The Ascent of*

Ethics and *The Descent of Faith.* Thus closed, as the ceasing of an exquisite symphony, a course of lectures whose music will feed the life of many a soul in its striving for Christian character.

The theological seminary, a school where religion is the very atmosphere breathed, should be delicately and vitally responsive to every change in the spiritual pressure of the Christian world. We at Yale would not be, and are not, insensible to the new revival of religious interest, the great spiritual awakening of the budding century, whose early prophecy, dim and undefined, of "some coming dawn" seems now about to be realized before the eyes of many watchers for the morning. We may not here dwell upon the glad fact that such a spiritual awakening is becoming more and more widely manifest; nor may we here discuss the special type to which modern renewals of God's life in the souls of men will conform, nor tell of the causes, nor explain the methods of the modern revival. God is now moving upon the mind and spirit of men with mysterious power and gracious efficiency. There is, then, one thing we dare not forget. The call is to us, whether still within Divinity walls or already at our chosen post of service. Fields ripe to the harvest! A blessed sight. Let us take as our Christmas vow the purpose to put in the sickle that by God's grace we may reap. G. H. D.

THE DEAN'S LETTER.

Much has happened during the first term of the year of 1904-5 in which the alumni will take interest. All will rejoice in the first place that the Yale Divinity School has had the privilege of contributing to the American Board its eagerly desired and greatly needed Home Secretary. Rev. C. H. Patton, D. D., was graduated in 1886, and after three pastorates, eight years at Westfield, New Jersey, three years at Duluth, Minn., and six years at St. Louis, Mo., takes up the crowning work of his active and earnest life in the service of the churches through the Board.

Since the rather startling statement made by Mr. Stokes to the students and faculty early in the term, as reported in the last copy of the QUARTERLY, to the effect that within the three years preceding a majority of the graduates of the Yale Divinity School had made a change of address, this fact has been much pondered over. It is incontestable, yet not exceptional, due in large measure to the conditions which obtain to-day in the Congregational churches. The habit of engaging a minister year by year puts a premium upon the short pastorate. It so happens, however, that nearly every alumnus brought to the Dean's attention this fall as desiring a pastorate has been one who has spent from five to fifteen years in one pulpit already. Many of our younger men cheerfully accept scanty salaries and humble pulpits with the hope that five years of faithful service will qualify them for broader and more generously rewarded

usefulness. What the limit of such missionary service shall be no one but the hero himself may decide. In the average pastorate many argue that a decade is the fair and wise term.

The new directory of living graduates, with its tabulated statistics, seems to prove that a large proportion of Yale divinity graduates have "abandoned" the ministry. It states that out of 849 living graduates 208 are no longer in the active ministry. Doubtless a small percentage have withdrawn from active service and gone into other callings, yet of course the fact is that a percentage of our graduates aim directly at occupations, such as teaching in colleges, which are closely allied to the work of the ministry and require the wider outlook on life afforded by theological training. Another percentage is drafted into such positions because of their evident fitness for them. That there are 121 such men is rather a sourcé of glory than of reproach. We are not apologizing for Presidents Eaton, Penrose, Barnes, Sallmon or Zumbro, or for Professors Fullerton, Stevens, Porter, Bacon, Sneath, Duncan, Wood, Parsons, Nakashima, Creelman, Tufts, Chapin, Votaw, Moulton, Bade, Thayer, Lyman, Montgomery and all the rest.

The attendance this year falls a little below the one hundred mark. At this writing it totals 95, of whom a rather unusual proportion are graduate and special students. Undeniably the fair proportion of suitable candidates for the ministry from our Congregational churches and colleges is not maintained. This is due to a wide variety of causes, among which dissatisfaction with theological courses of study or schools does not seem to find a place. It may be queried whether the fundamental responsibility is not with us who are already in the ministry. Each one of us should determine to at least reproduce himself and his work in the person of one first rate student, either his own son or one he has influenced from boyhood. We can largely counteract, if need be, home indifference, or college anti-ministerial sentiment or the promptings of secular ambition. What if we make our loyalty more specific?

The alumni have exhibited great activity this fall in the way of publications. Professor Bacon published in November his anticipated volume on "The Story of St. Paul," the outcome of public lectures delivered in Providence and New Haven. Rev. E. M. Chapman brought out about the same time "The Dynamic of Christianity," an admirable study of the vital and permanent element in the Christian religion. A trifle later Professor Irving F. Wood published "The Spirit of God in Biblical Literature," a study in form at once scholarly and readable of a most important theme in the history of religion. Early in the fall Rev. Charles S. Macfarland, Ph.D., put forth a choice volume of discourses entitled "The Spirit Christlike." It gives great satisfaction to the faculty to realize this fruitage of past years of active thinking and earnest work for men and women.

There is little to chronicle from the standpoint of the faculty or school, which will not be noticed elsewhere. The Friday talks have been of a very

high order. Professor Horatio W. Parker was our first lecturer, discussing the church music of today. It is to be hoped that a working arrangement can be made before long so that the advantages needed by those of our students who are qualified for thorough musical training may be enjoyed under the auspices of the department of music of the University. Rev. Dr. Edward S. Hume gave three lectures of exceptional insight and suggestiveness, which ought to be published in enlarged form, on "The India of Today from the Missionary Standpoint." The Lyman Beecher lectures for this year have been given during November by the Rev. Francis G. Peabody, D.D. of Harvard. The lecturer's general theme was "Jesus Christ and the Christian Character," a brief appreciation of which is to be found elsewhere in THE QUARTERLY.

The closing lectures for the term were given in December by Rev. William H. Sanders of West Central Africa. After a quarter-century's experience among a primitive race he was able to make a most interesting portrayal of "The Religious Ideas and Practices of the Native African."

During the first half of October the Dean was absent, going to the Wisconsin State Convention at Eau Claire, where he made several addresses and met the Wisconsin alumni; thence to Grinnell, Iowa, where he took part in a Biblical Institute for the college men of Iowa, held under the auspices of the Young Men's Christian Association of Iowa College, and attended the annual meeting of the American Board; thence to Des Moines, Iowa, where he represented the Divinity School at the National Council. At each of these gatherings he took an active part and at each gathering had the privilege of meeting with a large group of alumni, who were most hearty in their expressions of confidence, loyalty and enthusiasm for the School which they knew and for the School of today.

The latest group of alumni to form an organization is in Vermont. The annual gathering and dinner will be held at the time of the State Convention. May this encourage other groups to organize. We have now nine alumni organizations. There should be at least as many more.

F. K. S.

MARQUAND CHAPEL NOTES.

Prof. Peabody spoke at the Chapel service one Friday, while delivering the Beecher Lectures. He said that after hearing twelve sermons a week for twenty years he considers that the preaching of to-day lacks intellectual content. There is less compulsion laid upon the mind to follow the logic of the preacher. The mark of the times is popular education. In order to keep up, the preacher must appeal to the educated mind. He must have something to say. This result can be accomplished only by taking great intellectual pains in the preparation of the sermon. Phillips

Brooks stands as the great example in this regard. Every sermon passed through three distinct stages of preparation—notes, a systematic outline, a complete plan. The preacher of to-day must work harder on the central task of making the sermon strong in intellectual content.

Dr. Doremus Scudder of Hawaii made a strong appeal for men to take up the mission work in the Hawaiian Islands. These Islands he declared were the future center of the Eastern world. There is a great work to be done there just now by the Congregational Church. Other churches are ready to take up such work but cannot gain entrance. A new era in mission work there has been opened by Dr. Baker and his mother, both of whom were with us here last year. Dr. Scudder hopes that some Yale men will carefully consider this field of missionary service.

Dr. McFayden of Toronto spoke on "Expository Preaching." Of the two styles of preaching, the expository type and motto type, the former is absolutely superior. It is the duty of the preacher to expound the Bible. Every text has its context. To be just to that text the preacher must see it as it is in all its relations. The Twenty Third Psalm furnishes a good illustration. A man who can preach well on this Psalm can preach well on anything. One man began his sermon on this Psalm by quoting some Scottish poetry. He did not appreciate the power and beauty of the Psalm. Another man used the Psalm as a basis for preaching on "The Sources of Refreshment and Renewal." These sources were nature, friendship and good books. This sermon might have been equally good when preached from any other text, consequently it was a failure. The sermon of George Adam Smith on this text was declared to be the model one because it was true both to the ancient and modern world.

Other speakers at the Friday Chapel service have been Bishop Harris of Japan, Prof. Charles S. Nash of Pacific Theological Seminary, Rev. W. H. Sanders of the West Central African Mission, and Prof. George B. Stevens.

W. A. R.

SEMINARY NOTES.

CORRECTION.—To the list of Commencement honors given in our last number should be added the names of George Driver, '05, and H. H. Guernsey, '05, both of whom received Fogg Scholarships. Allis Scholarships were given to H. Bell, '05, and W. Hamlin, '05. Horace Holton, '05, and Noble Elderkin, '05, won the Downes prizes. Allis Scholarships were won by W. H. Randolph and W. Haynes, for Junior entrance examinations.

CONFERENCE OF COLLEGES AND SEMINARIES.—The desire which has been felt for a long time, that the claims of the ministry should be presented more definitely to our colleges, found expression on Friday, Dec. 1, in a meeting of student delegates, representing Union, Hartford and Yale Seminaries, which met for the purpose of adopting, if expedient, a plan for holding a series of conferences, at which the claims and opportunities of the ministry will be definitely set forth by speakers of national

reputation. Union Seminary has already had two such conferences which have been amply justified by their results. As a result the following agreement was recommended, and has since been unanimously adopted by all three of the seminaries:

We the members of the student bodies of Hartford Seminary, Yale Divinity School, and Union Seminary, in view of the fact that the supply of trained men entering the ministry from our colleges is inadequate to meet the growing demands of our churches, and realizing that this condition may be in part due to the fact that the claims of the ministry are not presented in their truest and strongest light to the young men of our colleges and churches, hereby enter into the following agreement:

I. To hold a series of conferences for college men:—these conferences to be held in rotation in the following order: Yale, Hartford and Union.

II. These conferences are to be held in the spring of each year at the place named, beginning at Yale in the spring of 1905.

III. These conferences shall make their appeal in behalf of no particular seminary, or special denomination, but shall confine themselves to the discussion of the larger claims of the christian ministry.

IV. Each institution through its Y. M. C. A. shall have complete control of the entertaining, financing and arranging of the programme of the conference which is its guest. But all three institutions agree to give to each other their hearty moral support and cooperation.

V. The three presidents of the three Y. M. C. A.'s shall ex officio constitute an executive committee to consider matters connected with this agreement, and to see to the carrying on of the series. At the close of each conference, the president of the Y. M. C. A. at the seminary holding the next succeeding conference shall become chairman of this committee.

VI. If any party to this agreement finds it impossible to entertain the conference in its turn, or wishes to withdraw from this agreement entirely, it may do so by notifying the other two parties not later than Dec. 1 preceding the holding of the conference.

VII. These articles shall take effect upon their adoption by the student body of each of the three seminaries, and on their adoption a copy of them shall be placed on the books of each of the Y. M. C. A.'s.

VIII. This agreement is to hold for a series of three conferences and may be renewed at the end of that time upon the recommendation of the executive committee serving at the time of the last conference.

IX. Any proposed amendment, if approved by the executive committee shall be submitted to the student bodies of the several seminaries, and shall become effective when adopted by all three of them.

New Haven, Dec. 2, '04.

The Yale conference will be held early in the spring, preparation being already under way. O. E. M.

ALUMNI NOTES.

'50—Rev. S. P. Marvin died at Woodbridge, Conn., Nov. 24th, after a pastorate of many years.

'58—Rev. M Smith died at Chicago, Ill., Nov. 30.

Following changes have taken place:

'68—Rev. H. G. Marshall accepts, Hampton, Ct.

'69—Rev. I. Pierson becomes N. E. Secretary of American Tract Society.

'73—Rev. George F. Waters resigns, Glastonbury, Ct., to take effect September, '05.

'76—Rev. H. M. Tenney chosen corporate member of Amer. Board.

'80—Rev. B. St. John accepts, Benicia, Cal.

'81—Rev. J. Backus accepts, Elizabethtown, N. Y.

'84—Rev. Ursinus O. Mohr appointed manager of Life's Fresh Air Fund—Prof. E. H. Sneath appointed Director of Yale Summer School of Arts and Sciences and Head Professor of Theory and Practice of Education—Rev. E. M. Vittum and his church at Grinnell, Iowa, entertained American Board at its recent annual session. *Congregationalist* says of him, "untiring in his efforts to promote ease and pleasure of the delegates."

'85—Rev. E. S. Carr accepts, Hinsdale, Ill.—Rev. D. W. Morgan will recuperate in Exeter, N. H.—Rev. Thomas M. Yundt accepts, Reading, Pa.

'86—Rev. Cornelius H. Patton becomes Home Sec. of A. B. C. F. M.

'87—Rev. James F. Bixler, 2d Church, New London, entertained State Conference of Cong. Churches of Conn., Nov. 15-17—Rev. O. L. Robinson has become Wisconsin Representative of Cong. Sunday School and Publishing Soc.

'89—Rev. W. A. Klose accepts, Fayette, Ia.—Rev. D. A. Walker resigns, Southwest Harbor, Me.

'90—Rev. E. T. Root, resigns, Elmwood Temple, Providence, R. I., to become Field Sec. of Federation of Churches—Rev. E. L Smith, Seattle, Wash., recently received D. D. from Whitman College.

'92—Rev. A. J. Arn accepts 2d Ch., Eau Clair, Wis.—Rev. C. O. Gill accepts, West Lebanon, N. H.

'94—Rev. W. W. Dorman accepts call to Pilgrim Ch., Plymouth, Mass. —Rev. J. W. Norris resigns Memorial Church, Worcester, Mass.

'95—Rev. H. L. Hartwell accepts, Neponset, Ill.—Sen. J. Katayma is editing the "Labor World" in Japan—J. Oyabe is laboring among Ainu people of Japan, who are the Japanese aborigines.

'96—Rev. E. W. Pond accepts, Windsor Locks, Ct.

'97—Rev. Arthur Hodges ordained at Chester, Conn.—Louis Wiltberger resigns, So. Shore, S. D.

'98—Rev. John K. Moore resigns, Elizabethtown, N. Y.

'99—Rev. A. W. Archibald called to Keeseville, N. Y—Rev. R. B. Cherington called to No. Union Ch., Cupertino, Cal.

1900—Rev. Geo. F. Abel becomes Chaplain and Instructor in Mich. Mil. Academy, Orchard Lake, Mich.

'01—Rev. E. L. Hermance has had great success in organizing Mission Churches near Mankato, Minn.

'03—Grant V. Clark accepts, Tomahawk, Wis.—Paul E. Gross is teaching at Parochial School at Bethlehem, Pa.

'04—Rev. E. F. McGregor ordained at Avon, Conn., Nov. 30. Sermon Rev. E. L. Curtis, Yale Sem.; other parts, Rev. Oliver H. Bronson, Rev. C. J. Clark, Rev. Samuel A. Fiske—Rev. Harold B. Hunting ordained at Plymouth Ch., Minneapolis, Minn., Nov. 15. Sermon Dr. W. E. Barton.

'05 (Ex.)—Stanley R. Fisher accepts Ass't Pastorate of Central Presb. Ch., Denver, Col,

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